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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. VII.
No. 51.

MONTREAL, WEDNESDAY, APRIL 7, 1886.

\$1.00
PER YEAR

ECCLIASTICAL NOTES.

THE NEW DEAN OF WORCESTER ON THE OFFICE AND VALUE OF CATHEDRALS.—Dean Gott preached his first sermon in Worcester Cathedral on Sunday, March 4th.

He took for his text Psalm 84, v. 5-7:—"Blessed is the man whose strength is in Thee; in whose heart are Thy ways. Who going through the vale of misery use it for a well, and the pools are filled with water. They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion." Commencing his discourse by uttering the wish that his first words to his congregation in that cathedral should be as a voice of blessing, he went on to speak of the value of cathedrals in promoting and sustaining the Christian religion. Apart from the office of parish churches, there was to be found rest for those who wandered without a shepherd, and where they might find the water of comfort. For these the cathedral was as a mighty river of fire, and there rest was to be found for those whose nerves had been strained by the high pressure of business and commerce; comfort for the disappointed, and hope for those who had lost all trust of hope. For these and many more the cathedral met a want which no other church of the diocese could satisfy. * * * The continuity of cathedral services, too, he maintained, constituted and made up the depth, and breadth, and height of religious life.

CHURCH EXTENSION.

Referring to this subject, Dr. Gott said that probably there never was a time when on this behalf the people of England were doing so much as they were doing to-day. Probably there never was a time when spiritual machinery was working at so high a pressure, and was so admirably organized as it was at the present time. To many there arose at times a fear lest they should wash only the outside of the cup, and should trust too much to the machinery which was working so well. Further on he spoke of the cathedral as at the same time supplying the food to satisfy and the tonic to promote spiritual hunger. Every pillar of the building in its strength, and every capital in its beauty, repeated the benediction, "Blessed is the man whose strength is in Thee, in whose heart are Thy ways. They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion."

WHAT HOME RULE FOR IRELAND MEANS.—The *Protestant* thinks that there can be no doubt that the Romanists of Ireland expect, after gaining Home Rule, speedily to rob the Church of her cathedrals and churches, and use them for Popish services. This is acknowledged by the Dublin correspondent of the *Catholic Times*, who, in announcing that Archbishop Walsh would, on a certain day, pay a visit to Archbishop Croke, of Cashel, remarks: "The meeting of two patriot prelates * * * inspires great hopes in the breast of the nation, and seems to confirm the belief which has taken possession of the popular mind, that * * * old edifices, still standing, will pass into the hands of

those to whom they legitimately belong. Through this belief we have arrived at the hope that when 'Trinity' is nationalized, 'Patrick's' and 'Christ's' will be ours once more." The italics are our contemporary's. It says "Patrick's" and "Christ's" are, of course, St. Patrick's and Christ Church Protestant Cathedrals, Dublin. Every loyal statesman ought to be acquainted with the Papal designs in Ireland, thus frankly acknowledged in the *Roman Catholic Times*.

* * * * *
In connection with the above, the statements of Lord Robert Montagu, in a letter to the *London Times*, furnish suggestive and instructive reading. His Lordship declares that in April, 1872, Archbishop Manning urged him to get into Parliament, "with a view of supporting Home Rule, which he considered would be highly beneficial to the Roman Catholic Church;" that on the 11th of June, 1873, Father Galloway (then Father Provincial of the Jesuits in England) wrote to him of Home Rule:—"My own opinion is that if it could be gained it would certainly be a great step towards the destruction of Protestant ascendancy; and, from what I have heard, I imagine that Mr. Gladstone and Lord Granville would not feel themselves bound to oppose it, if they saw sufficient earnestness in the cry for Home Rule;" and that, on the 21st of June, 1873, he received a letter from Father O'Reilly (the Father Provincial of the Jesuits in Ireland), saying:—"I should think a majority of the bishops, perhaps a large majority, and a considerable body of the sound men, would think Home Rule a very good thing to get, and a thing to be tried for if there were a good chance of getting it." It appears, therefore, that for the last fourteen years the Roman Catholic leaders in England and Ireland have been anxious to force England to grant Home Rule to the latter island; nor at all out of any regard either for England or for Ireland, but solely with a view to the interests of the Roman Catholic Church, which they believe would thereby benefit.

THE INTOLERANCE OF "LIBERALISM" AS PORTRAYED BY MR. SPURGEON.—In what the *Christian World* calls "a rousing article of four pages" in this month's *Sword and Trowel*, entitled "Who are the persecuted?" Mr. Spurgeon says:—"In these silken days, men seem able to do anything without troubling their consciences in the least. Bigotry has become so unpopular that multitudes of religious professors have abandoned all care about principle, lest they should be suspected of intolerance. Nobody now can be accused of straining at gnats, but the swallowing of camels, humps and all, is performed both in public and in private, as a common affair; and he who raises any objection is denounced as strait-laced." "Liberalism," he continues, "is more bitter than the old bigotry, more intolerant than the old sectarianism. It will not allow Orthodoxy to call anything its own; it would filch from it every house it has built, every pulpit it has raised. It is trying to do this, and if it be hindered in its game, it calls a Trust-deed a 'Dead Hand,' and whimpers 'Intolerance!'" * * * "This cant is nothing but an excuse for robbery."

A FAITHFUL STEWARD.—Lady Rolle, who died lately at Bicton, Devon, made a good use of the talents committed to her charge. She built Bicton Church at a cost of £10,000. She also rebuilt Otterton Church at a further outlay of £7,000, and was a generous contributor to the restoration of Exmouth Church, and the Abbey at Bath. Her great work, however, was the part she took in founding the Bishopric of Truro. She provided £1,200 a year for the new Bishop by transferring from her own name to that of the Truro Endowment Fund £40,000 of stock.

RELIGIOUS TEACHING.—The following words of England's Prime Minister, Mr. Gladstone, are so full of truth that they deserve to be posted in every Sunday-school:—"Believe me, the essence of true religious teaching is that the teacher should believe that which he teaches, and should be delivering, as he believes it, the whole message of truth. Unless there is that sympathetic, that magnetic feeling established between children and teachers that the teacher is dealing honestly with them, the pupils will believe that the religious teaching is a sham."

THE CHIEF CORNER-STONE OF THE TEMPLE.—The following interesting account is abridged from the Rev. J. King's "Recent Discoveries on the Temple Hill at Jerusalem":—

The foundation-stone at the bottom of the south-east angle is the most interesting stone in the world, for it is the chief corner-stone of the Temple's massive wall. Like the other foundation-stones, it was a support for the masonry above, but it had also to face both ways, and was thus a bond of union between two walls (Eph. ii. 21.) It is three feet eight inches high, and fourteen feet in length. At the angle it is let down into the rock to a depth of fourteen inches; but, as the rock rises towards the north, the depth at four feet north of the angle is increased thirty-two inches, while the north-end seems entirely embedded in the rock. The block is further described as squared and polished, with a finely-dressed face. The absence of the lower draft indicates that the block was dressed in the quarry in a somewhat peculiar style, with a view to its being the foundation corner-stone. The draft on the upper margin of the stone is four inches wide. Fixed in its abiding position three thousand years ago, it still stands sure and steadfast, a fitting emblem of the "Rock of Ages," that cannot be removed, but abideth fast for ever.

TWO SHORT PRAYERS.—At a dinner party of the Duke of Ormond's a jocular dispute arose concerning short prayers. Sir William Wyndham said the shortest prayer he ever heard was the prayer of a common soldier, just before the battle of Blenheim—"O God! if there be a God—save my soul—if I have a soul!" The Bishop of Rochester, who was present, addressing Wyndham, said: "Your prayer, Sir William, is indeed very short, but I remember another as short, and much better offered up, likewise by a poor soldier on the eve of battle: 'O God! if in the hour of battle I forget Thee, do not Thou forget me!'" This, as the bishop pronounced it with his usual grace was a reproof.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—Anniversary of the Bishop's Consecration.—The anniversary was observed by special celebration of the Holy Communion at the Bishop's Chapel on March 25th, at 8 o'clock. At 10 o'clock his Lordship celebrated Communion at the Cathedral, and a large body of worshippers assembled to ask God's blessing on the Bishop's work, and to offer their congratulations to his Lordship.

ST. PAUL'S.—We believe that Rev. Mr. Jones has asked for time to consider the call to the rectorship of St. Paul's.

PETITE RIVIERE.—Before Lent came in we finished a series of services of sacred song in this parish, which have resulted in a greater interest being taken both in the work of the Church and services in general. We commenced Lent in a solemn manner. Services were held in three of the principal out-stations on Ash Wednesday; all music and singing was left out, except one penitential hymn. There was a good congregation at each place, who listened most attentively to the call of the Church at this solemn season.

Since the beginning of the year, two fresh families, who have for many years been wandering from the fold, have acknowledged their baptismal right in Broad Cove.

In Vogler's Cove five persons have been added to the list of communicants; this in spite of a long series of revivals among the Dissenters.

There will be two week-day services held during Lent, at which the following subjects will be dealt with:—1. Prayers. 2. Bible Reading. 3. The Church. 4. The Sacraments. 5. The Ministry. These will end (D.V.) on Friday before Holy Week, giving that season for a service every day, and an address on the Passion and suffering of our Blessed Lord.

We are beset with Dissenting influence in this parish, which is at all times hard at work in proselytizing. As a specimen of this work I quote the following from *The Wesleyan*:—

"Special services at Broad Cove, New Italy, Petite Riviere circuit, have resulted in a gracious ingathering in each place and the spiritual quickening of members. Bro. H. rendered some valuable assistance."

With regard to the "gracious ingatherings in each place," I may remark that in Broad Cove not one was gathered in, while in New Italy two young women professed to be converted, one of these a married person, and all her life long a consistent Lutheran, having been baptized and confirmed in that faith; but her husband and his parents being Dissenters, she was awkwardly placed, and probably found it better for peace sake to conform to a creedless sect.

In another case, a little farther west, an old man professed to be converted, and only a week after put a neighbor in trouble and expense by putting him into the hands of the law, which resulted in no gains to himself or any one else, but caused envy, hatred and malice. This could have been avoided by a kindly, Christian interview.

Thus, if we dare conclude from reports in papers, one would be led to believe that such "gracious ingatherings" might mean a loss to the Church; but it is the opposite, thank God!

Such exaggerated reports are woefully misleading, and might shake the confidence of Church people were they not known to be without foundation. There are some who have joined the ranks of the creedless longing to return to the one fold, but who fear the scorn of man. May God give them grace to cast off such fetters. If one might judge from results,

it would be safe to say that the Church is doing its work well.

From all pride, vain-glory, heresy and schism good Lord deliver us!

VALE COLLIERY.—The monthly service held here on the Feast of the Annunciation was attended by double the number of people we had present a month since. The singing and chanting was excellent. Six new subscribers were obtained for the CHURCH GUARDIAN. The next service is appointed for Maundy Thursday.

PUGWASH.—The debt on the new church in this parish has been very much reduced this winter, and it is earnestly hoped that the coming summer will see it all wiped out, and the interior painted, &c., and made ready for consecration.

CORRECTION.—In the article headed Pleasant River, which appeared in our columns on the 24th March, we are desired to make the following corrections, viz.:—On the first line, substitute the word "An Ash Wednesday service," instead of "On Ash Wednesday. The church had been consecrated in May last, and regular services have been held ever since, but this was the first time that an Ash Wednesday service had been held in that church, or indeed in the whole settlement. Also substitute 78 for 28 communicants; and add that last year 47 persons were confirmed.

CAPE BRETON.

LOUISBOURG.—Rev. T. Fraser Draper begs to return thanks to T. B. Aikins, Esq., Halifax, and an unknown friend, for donations of \$5 each towards the Louisbourg parsonage building fund.

NORTH SYDNEY AND SYDNEY MINES.—During Lent services have been held in these parishes on Monday, Tuesday, Wednesday and Friday evenings, at 7:30, with addresses, and on Tuesday and Thursday mornings a celebration of the Holy Communion. The Sunday services continue as usual. During Holy Week there will be a service, with sermon, every evening. On Good Friday there will be four services, at 9, 11, 3 and 7:30 o'clock respectively. The services hitherto have been very well attended.

DIOCESE OF FREDERICTON.

RICHIBUCTO.—The Rev. W. L. Currie, before leaving his former parish of East Passage, Cole Harbour and Cow Bay, N.S., was presented with an address expressive of the sincere regard and good-will of those amongst whom for nine years he had most earnestly and faithfully laboured, and testifying to their high appreciation of his ability as a preacher and worker. The address was accompanied by a purse of \$100. Mr. Currie made a suitable reply.

ST. JOHN.—*Presentation.*—On Wednesday evening, the 24th March, the members of the Bible Class in connection with St. Paul's Church (Valley) took the curate, Rev. C. B. Kenrick, M.A., by surprise at his lodgings by presenting him, through Mr. James N. Rogers, their senior member, a very handsome ebony cane, silver-mounted, and name engraved upon it. Mr. Kenrick replied in very suitable words. Having resigned his position here, he will leave shortly for a new sphere of labor.

ST. JOHN.—*Trinity Church.*—Trinity Church has lost two of its members during the past week. One was Mrs. Walter Magee, who quietly fell asleep on Saturday, March 20th, very suddenly, to the great grief of her much beloved husband and parents. She was a young lady much esteemed by all who knew her. The other was an aged member who had been ill for some time past. Mr. Francis W. Pickman passed away to his eternal rest on the Sunday

following, March 21st. Much sympathy is felt for those thus bereaved, not only among the members of Trinity Church, but also among many of the residents of St. John.

MONCTON.—We are pleased to hear that the efforts of Mr. A. A. Rankin, the energetic organist of St. George's Church, to procure a boys' choir is meeting with good success. Some fourteen boys have most wondrously been found with fairly good voices, some indeed with very good, and by dint of constant practice for many weeks past, they are now able to occupy the choir stalls during the special Lenten services on Tuesdays and Fridays. By persevering in the practices, it is hoped that they will soon be sufficiently confident to undertake the Sunday services. Great praise is due to Mr. Rankin for his painstaking efforts. The old ignorant opposition to boy choirs is rapidly dying out everywhere, and we hope this example of Moncton will be imitated by many other parishes. Owing to stormy weather and household duties, ladies are constantly hindered from attending the practices and services of the choir. Once boys are trained, neither home nor weather ought to keep them from regular attendance. Well done, Moncton.

SALISBURY.—We understand that the Rector of Petticoe, the Rev. C. Willis, is about to open a Mission Hall in this village, where the service of the church will be regularly held.

Salisbury is an important place, situated at the junction of the Albert and Intercolonial Railways, and has hitherto had no church or place of worship.

We wish the energetic rector and his curate good luck, in the name of the Lord.

WESTFIELD, King's Co., N.B.—Rev. A. V. Wiggins having resigned this parish through ill-health, the churchwardens are desirous of corresponding with clergy willing to fill the place.

BISHOP'S COLLEGE, LENNOXVILLE.

DIVINITY DEGREES.

To the Editor of THE CHURCH GUARDIAN:

SIR,—As the question of granting by Provincial Parliament to the Montreal Diocesan Theological College the privilege of conferring degrees in Divinity is now under discussion, it may be interesting to your readers to know that a special meeting of the Convocation of the University of Bishop's College will be held on the 28th April next, for the purpose of taking action upon a scheme submitted by the College Council for modifying the present statutes of the University with the express view of extending to all the clergy of the Province of Quebec, wherever educated, the privileges now enjoyed in respect to degrees in Divinity by the Alumni of Bishop's College, the Church University of the Province.

Many of your readers are graduates of the University and members of Convocation, and may wish to weigh carefully the proposed scheme before attending the meeting. I venture, therefore, to ask you, as the Church paper of the Province, to give the matter wide circulation by printing it *in extenso*.

The scheme has been drawn up with great care, and is the result of the anxious thought of many years, although only now brought prominently forward. It has been submitted to the two Bishops of Montreal and Quebec, who are jointly responsible for the appointment of the Professor of Divinity in Bishop's College, and for the course of study in Divinity therein, and it has received the approval of both.

The promoters entertain the hope that this

proposed statute may not only fully meet, as they are persuaded it does, the laudable desires of the Alumni of the Montreal Diocesan Theological College for reasonable facilities for admission to the honorable distinction of degrees in Divinity, but may also be hereafter extended so as to include the entire Canadian Church. Your readers will perceive how readily the scheme may be adapted to such extension, the only change required being that the body appointing the Board of Examiners and the subjects of examination should be, not as in this proposed statute the Bishops of Lower Canada alone, but the Bishops of the whole Ecclesiastical Province.

Commending it, therefore, to the special and careful consideration of your readers,

I remain,

Your obdt. servt.,

R. W. HENEKER,

Chancellor.

Sherbrooke, 29th March, 1886.

UNIVERSITY OF BISHOP'S COLLEGE.

PROCEEDINGS IN DIVINITY.

Bachelor of Divinity.

1. The candidate for this degree must be a graduate in Arts of the University of three years' standing, or, in the case of a graduate admitted *ad eundem statum*, of at least three years' standing from his first degree.

2. The requirement that the candidate shall be a graduate in Arts shall, however, be dispensed with in the case of clergymen of the Dioceses of Montreal and Quebec who have been in Priest's Orders for at least six years (and may be dispensed with on special application to the Council of Bishop's College in the case of clergymen of the other Dioceses of Canada); but such clergymen shall be required to pass the matriculation examination in Bishop's College or some other University of repute.

3. Clergymen of the Dioceses of Montreal and Quebec desirous of proceeding to the degree of B.D., who may be graduates in Arts of some other University of repute, shall on application be entitled to be admitted *ad eundem statum* in this University as of course.

4. The candidate must pass two examinations, to be called respectively the First and Second Examination for the Degree of B.D.

5. FIRST EXAMINATION FOR THE DEGREE OF B.D.

The subjects for this Examination shall be as follows:—

- (1) Selected portions from the Historical, Poetical and Prophetical parts of the Old Testament. (Questions in Hebrew will be set, but are not obligatory for the Degree.)
- (2) A selected Gospel and Epistle or Epistles from the New Testament, in Greek.
- (3) One selected Greek and one selected Latin Ecclesiastical Writing.
- (4) The Outlines of the History:
 - (a) Of the Christian Church to A.D. 450.
 - (b) Of the English Church.
- (5) A selected work on Dogmatic Theology.
- (6) A selected work on Apologetic Theology.
- (7) A selected work on Christian Ethics.
- (8) A selected work on Pastoral Theology.

6. SECOND EXAMINATION FOR THE DEGREE OF B.D.

The Candidate may select for Examination one of the five following groups of subjects:

I. Old Testament.—The Hebrew Scriptures with special reference to Selected Books; also Selected Books from the Septuagint version.

The History and Development of the Kingdom of God during the Old Testament period, with special regard to its relation to the Christian Ministry and Sacraments.

II. New Testament.—The New Testament in Greek, with special reference to Selected Books.

The History and Constitution of the Christian Church during the Apostolic period.

The History of the Canon of the New Testament, and of its Text; its Inspiration and Contents.

III. Patristics and Ecclesiastical History.—

The History and Constitution of the Christian Church during the Apostolic period, and to the death of Leo the Great, with selected Christian writings of this period.

The History of the English Church, special regard being had to the history and doctrinal position of the various bodies which have separated from her.

IV. Liturgies and Dogmatic Theology.—The

Ancient Liturgies and their relation to the various Eucharistic Offices of the Anglican Church.

The Creeds and illustrative documents.

The History of some selected doctrine.

V. Apologetics.—Positive grounds of faith, embracing the several lines of thought by which the mind is led.

(a) To the conviction of the existence of God.

(b) To the conviction of the truth of Christianity.

Selected Ancient Christian Apologies.

Relation of Christianity to other Philosophical and Ethical systems.

7. DOCTOR OF DIVINITY.

EXAMINATION FOR THE DEGREE OF D.D.

The Candidate may select for Examination one of the five following groups of subjects, and will be required to write a Thesis on the corresponding subject specified below.

The Candidate for this Degree must be a Bachelor of Divinity of five years' standing.

I. Old Testament.—The Old Testament in Hebrew.

For Thesis: Some selected subject connected with the relation of the Old Testament Scriptures to contemporary Ethic faiths, or with the authenticity, doctrinal position, or other kindred question of selected portions of the Old Testament.

II. New Testament.—The New Testament in Greek.

Patristic and other Schools of interpretation with selected commentaries.

For Thesis: The authenticity, doctrinal position, or other kindred question of selected books or portions of the New Testament.

III. Patristics and Ecclesiastical History.—

Selected Historical Periods from Ancient, Medieval, and Post-Reformation Ecclesiastical History, with selected writings of the period.

For Thesis: Some selected Historical subject.

IV Liturgies and Dogmatic Theology.—The

Book of Common Prayer in relation to its original sources.

The History of Doctrine in the 16th century, with special reference to the Doctrinal position of the English Church.

For Thesis: Some selected Doctrinal subject.

V. Apologetics.—(a) The bearing upon the

Christian Revelation of a recent investigation in the various Physical Sciences and in History.

(b) The relation of Christianity to the various non-Christian Faiths.

For Thesis: Some selected subject from (b).

8. Candidates for Degrees in Divinity are re-

quired to preach a sermon before the University.

EXAMINATIONS.

The examinations for Degrees in Divinity shall be conducted by a Board of Examiners—in number, who shall be appointed by the Bishops of Montreal and Quebec jointly from time to time.

The examinations shall be held at such time and place as the Dean of the Faculty of Divinity in consultation with the Board of Examiners may appoint; and candidates for examination shall send in their names to him at least—beforehand, specifying when necessary the particular examination for which they intend to present themselves.

The selected works and subjects for the several examinations shall be chosen by the Bishops of Montreal and Quebec jointly every five years by a writing addressed to the Dean of the Faculty of Divinity, who upon receipt of the same shall cause such list to be published in the College Calendar.

DIOCESE OF MONTREAL.

Collections and subscriptions received at the Synod Office, Montreal, during the month of March, 1886:—

For the Mission Fund.—St. George's Church, additional, \$51; Lachute, \$1.39; Mille Isles and Morin, \$6.35; Lakefield and West Gore, \$7.21; Grenville, \$7.32; St. Andrew's, \$34; Sutton, \$20.82; Papineauville, \$46.60; Cowansville and Swetsburg, \$24; West Farnham, \$38.18; Kildare, \$22; St. Thomas, additional, \$8.80; Boscobel, \$15.62; Dunham, \$50; Aylwin, \$16; Waterloo, \$78.86; Abbottsford, \$155.75; Hemmingford and Hallerton, \$19.35; Coteau du Lac, \$28; River Desert, \$4; Hull, \$22.75; West Shefford and Fulford, \$22; Lacolle, \$21; Longueuil, additional, \$10.50; St. John Evangelist, \$33; St. Stephen's, \$296.75; Lachine, \$58.50; Rawdon, \$17; Mille Isles and Morin, additional, \$16.37; Buckingham, \$7.79; Aylmer, \$7.90; South Stukely, \$19.45.

For the City Missionary Fund.—St. George's, \$50; St. Thomas, \$10; Grace Church, \$12.50; St. John Evangelist, \$25.

For the Algoma Bishopric Fund.—Assessments—Sutton, \$6.70; West Farnham, \$6.17; Boscobel, \$5.80; Clarenceville, \$6; Bristol, \$4.51; Lachute, \$5.75.

For Widows' and Orphans' Fund.—Abbottsford, \$5.80; River Desert and Northfield, \$2; Rev. John Allan, \$5; Ormstown, \$2.50; Clarendon, \$2.60; Rev. W. H. Naylor, \$5; Bristol, \$1; Rev. T. Everett, \$5; Adamsville and East Farnham, \$2.55; Rev. J. Merrick, \$5; Upton, \$1.44; Sabrevois, \$2.70; Buckingham, \$2.50; Chelson, \$1; Eardley, \$1.75; Rawdon, \$1.50; Aylmer, \$3.

For the Superannuation Fund.—Rev. John Allan, \$5; Ormstown, \$1.50; Rev. J. Merrick, \$5.

For Domestic Missions.—M. E. W., for Northwest, \$1; Ormstown, \$1.28.

For Foreign Missions Fund.—St. George's, \$200; South Stukely, \$1.55.

PERSONAL.—The Rev. C. J. Bouldon, M.A., Rector of Berthier, is said to have been offered a Mastership in a Public School in England.

The *Ruri-Decanal Magazine*, published at Coggeshall, in Essex, England, says:—"We are glad to inform the parishioners that the Bishop has accepted the nomination of the Rev. F. S. Scott to the curacy of the parish. The same kind welcome given to the vicar (the Rev. Mr. Patch) will be extended to his fellow-worker in the parish." Mr. Scott is a son of the late Dr. Scott, of Montreal (an old and honored member of St. George's Church), and a graduate of Bishop's College, Lennoxville. For some time prior to his leaving for England

he acted as one of the teachers in the school connected with the parish of St. John the Evangelist, in Montreal, and otherwise assisted the hard-worked and faithful rector, the Rev. E. Wood, M.A.

We deeply regret to announce the death of the wife of the Rev. J. J. Roy, Missionary at St. Hyacinthe. Mrs. Roy met with an accident some months ago, which was apparently unattended by any serious results at the time, but a complication of disorders supervened, to which, after a long and painful illness, she finally succumbed on the 27th ult. A devoted wife and mother, a generous, open-hearted friend, an accomplished lady, and a most earnest Church-worker, her loss will be felt by a wide circle of friends. To the bereaved husband we tender our most heartfelt sympathy. The funeral service, on the 30th ult., was conducted by the Venerable Archdeacon Lindsay, assisted by the Rural Dean of Bedford (Rev. H. W. Nye), the Rev. Canon Mussen, and the Rev. P. de Gruchy.

DIocese OF ONTARIO.

MABERLY MISSION.—Church matters are looking very bright in this Mission. Tenders for the erection of a little brick church 40 ft. by 22 ft. have been advertised and contract let to Messrs. John Acheson and Thomas Smith. Three "Bees" have been held at which sufficient stone for a good foundation has been laid on building site which is an excellent one and right in the heart of the Village of Maberly. Amongst the latest contributors to the Building Fund we find the names of the Governor-General of Canada for \$20; Mr. P. T. Mignot, \$5; Rev. Canon White, of Iroquois, \$1; making total cash in Bank \$1,142, exclusive of S. P. C. K. grant of £25. About \$200 more is needed to enable us to pay for everything in connection with the building of the new church. Mr. P. T. Mignot, the energetic and useful Lay Reader, before leaving the Mission last week, was presented with a purse of \$51.75 (collected at a farewell concert given for his benefit) and an address signed by the Rev. C. E. S. Radcliffe, Priest in charge of the Mission of Maberly and also by eight church-wardens representing the several congregations.

The greatest regret was expressed by all at Mr. Mignot's departure, and it will be difficult to fill his place. Good Lay Readers are an invaluable assistance to any clergyman, and also one of the best means of extending the work of the Church at the smallest possible outlay of money. Mr. Mignot takes up his residence at Rural Dean Carey, Rector of St. Paul's, Kingston. The visiting clergyman were the Revs. H. Farrer, S. Bonnetts, G. Scantlebury and Morris Taylor. Mr. George Dawson, of Plevna, a thoroughly whole-hearted churchman kindly presided as chairman. Rev. Mr. Radcliffe was also presented with a purse of \$18.50, collected by Mr. Henry Chambers, churchwarden, of St. Paul's, Oso; total receipts at concert reached the handsome figure (for this struggling Mission) of \$70.25. *Laus deo.*

DIocese OF TORONTO.

PERSONAL.—Rev. W. Jupp is to assist the Rev. T. Walker, incumbent of Campbellford, during the months of May and June.

Rev. W. French, of Coboconek, preached in St. Paul's Church, Minden, on Sunday last.

Mr. James McCleary, who was acting as Lay Reader with his brother at Duntroon, has gone to the Diocese of Ontario.

LINDSAY.—An offer has been made for the old church, and a sum deposited as security for the purchase. The churchwardens have not yet signified their acceptance, and are considering the question.

An entertainment was held in the old church

in aid of the Sunday-school recently, which netted the sum of \$25. The programme was very interesting, and great credit is due to Mr. Hopwood for his energy in carrying out the details. A second concert was held on Thursday, April the 1st, which was also very successful.

MINDEN.—Mr. J. G. Dean, Lay Reader here, expects to move into the parsonage this week. The farm, which has been neglected during the past few years, will be worked by Mr. Dean, and efforts will be put forth to get it into order without delay.

OBITUARY.—At the close of his sermon last Sunday, at St. James' Church, Toronto, Canon Dumoulin referred to the loss the congregation had sustained in the death of the late Mrs. Grasset, relict of the late Dean. For nearly half a century she had resided in the parish, having married the late Dean Grasset when he was a curate, in 1837. "There was no position in the world," the Canon said, "so trying and so calculated to test the Christianity of a person as the sorrowful position of a clergyman's widow. She is obliged to leave the home where her children were born, where they played around her, and where they grew to be men and women. If she attends the old church she is obliged to see another man stand where once her husband stood. And as Almighty God had made no two men alike, the clergyman's widow could not but note a difference. There, before God and that church, he desired to bear witness that no feeling of that kind was ever shown by the departed sister. For her loving kindness, her cheerful looks, her words of encouragement, he desired to make acknowledgment. She had been laid at rest in the place where she worshipped, from which she would rise incorruptible in the image of God."

TORONTO.—*Trinity Church.*—Quite recently a conversazione was given by the Rector and Churchwardens of Trinity Church. It was held in the school-room, and the members of the congregation were personally invited to attend. A great number was present. Claxton's orchestra was present and played a number of selections during the evening, while solos, vocal and instrumental, were rendered by Miss Cashman and Messrs. Lye and Napolitano. Refreshments were served during the intermission, and a very pleasant evening was spent.

THE CANADIAN LETTER MISSION.—During the last year or two this organization has sprung up. Its purpose is very laudable and praiseworthy, and it supplies a channel for Christian work open to our people everywhere. The idea is to prepare two or three letters of a suitable character, kindly and religious in tone, and have them copied and sent at Easter and Christmas to the inmates of jails, penitentiaries, hospitals, orphans' homes, reformatories and similar places. Could not the GUARDIAN take this matter up, print specimens, receive copies, and arrange for their distribution at the proper centres? Here is a practical scheme which demands encouragement, and may be productive of much good. If anything is to be done for the coming festival, the work should be commenced at once. We believe the idea is feasible, and we know our Christian Churchwomen would take it up warmly, and become responsible for its fulfilment, if the details were arranged. Christmas letters might contain pressed flowers, or have some little device printed thereon, and should be neatly and plainly copied. It is too late to do things so elaborately for the Resurrection Festival, but something should be attempted.

TRINITY COLLEGE NOTES.—At the last meeting of the institute, an essay on "Dickens" was read by Mr. Bowden, and one on "The

Practical Side of Humour" by Mr. Smith. The subject of debate was, "That trade and labor unions are detrimental to the welfare of a country." Messrs. Tremayne, Matheson and Davis spoke on the affirmative, and Messrs. Beaumont, Mackenzie and Pyke on the negative. The recent issue of *Rouge et Noir* is interesting, and contains able articles on Church Unity and Socialism, as well as the current notes on College and other matters.

DIocese OF NIAGARA.

NORVAL.—The Bishop visited and held Confirmation in this parish on Sunday, the 28th of March. His Lordship's address to those about to be confirmed, and his address in the evening on the subject of the Holy Communion, were well received by the large congregations at each of the services. Many of whom did not belong to the Church of England. His Lordship wins golden opinions wherever he goes in the Diocese.

DIocese OF HURON.

EXECUTIVE COMMITTEE.—The regular March meeting of the above was held at the Chapter House, London. Bishop Baldwin presided and, after opening prayers, the following gentlemen answered to their names: Archdeacons Sandys and Marsh, Rev. Rural Deans A. S. Falls, Canon Hill, G. C. McKenzie, Canon Smith, J. Downie, E. Patterson, W. Craig, J. Gemley, R. S. Cooper, Revs. Canon Innes, E. Davis, F. Harding, G. G. Ballard, Canon Mulholland, Jeffrey Hill, R. Fletcher, W. Davis, W. Daunt, D. Deacon, Canon Richardson, W. A. Young and F. C. Wright.

Messrs. W. J. Imlach, Thos. Moyle, R. Fox, E. Hutchinson, L. S. Key, J. Perkins, Thomas Wood, W. H. Eakins, N. Currie, B. Stanley, A. H. Dymond, J. Golden, F. Rowland, V. Cronyn, E. B. Reed, Chas. Jenkins, R. Bayly were also present.

The minutes of the previous meeting were confirmed.

The report of the Finance Committee was read and adopted.

The Committee on Patronage reported as to work done, and after discussion the matter was referred to the Committee to consider and prepare a Canon, with the Bishop's approval, to be submitted for consideration at the next meeting of the Synod.

The Committee on the See House reported the house would be ready by the 1st of May, and asked for a further grant of \$500 for fencing, &c. Report adopted.

The Missions' Commissioner read his report, showing a saving to the funds of over \$1,500 a year. The report will be printed in due course.

The Secretary read the report of the action of the Committee in regard to applications for grants, which will be printed in the usual abstract.

The Indian Missions Committee reported the resignation of Rev. J. Bearfoot, of the Mission in Walpole Island, and the appointment by the Bishop of Rev. J. Jacobs in his place.

The list of grants required for interpreters, lay readers, school teachers, &c., was read and confirmed.

The Committee appointed to draft rules of order reported the result of their labors. The report was ordered to be printed for consideration at the next meeting.

On motion of Mr. R. Bayly, the Bishop was requested to appoint a committee to prepare a Canon for the consideration of the Synod, defining the powers of the Executive Committee, and also a Canon giving power to elect a chairman in the absence of the Bishop.

The Committee adjourned to meet again in the evening.

At the Evening Session the Committee re-assembled at 8 o'clock p.m. The London Rectory Surplus case was taken up and argued at

some length. The Committee considered that the claims of the London Township churches would be ascertained best by referring the case to the High Court of Justice in the form of a friendly suit, in which the Synod, as Trustees, take the position of plaintiff, and the various incumbents of the churches in the city and township are made defendants. The case, as prepared by the Chancellor, having been printed and already in the hands of the members, was agreed to as to the form and approved by the Committee.

Mrs. Dillon, widow of the late Rev. M. M. Dillon, again made application to be placed upon the Widow's and Orphan's List, and threatened suit at law to enforce her claim. The Committee, as Trustees, after having on former occasions carefully considered the said claim, could not entertain it.

Application was made by Strathroy for permission to raise a sum not exceeding \$1,500, on security of the church, for the purpose of repairing the church and rectory. Granted.

Several matters were then considered, after which the report of the Investment Committee was read and confirmed.

A committee was appointed to prepare the convening circular of Synod, committee to consist of the Secretaries, Revs. Canons Innes and Smith, W. A. Young and Mr. F. Rowland.

The Bishop gave the benediction at 11:30 p.m.

DEATH OF THE WIFE OF REV. S. L. SMITH.—The *St. Thomas Journal* says:—"The many friends of Mrs. Smith, wife of the Rev. S. L. Smith, of St. John's Episcopal Church, will regret to learn of her death. The deceased lady has for a long time past been ill with that terrible disease, a cancer in the mouth, and her intense sufferings were throughout borne with Christian fortitude. Her decease was not unexpected, it having been certain for months that she could not recover, and but for the sake of her bereaved and sorrowing husband and children, none could grudge her the rest into which she has entered. To them the loss is irreparable, and the sympathy of all is extended to them in their affliction. Mrs. Smith was very popular among her acquaintances, and as a Christian, a neighbor and a friend, she will be greatly missed. The deceased was the eldest and only married daughter of Mr. John Corbett, of Parkhill, who was reeve of the township for twenty-five years. Her age was forty-three years, and she leaves seven children, three boys and four girls, to mourn her loss, the eldest of them being about fifteen and the youngest three. The deceased lady made all the arrangements for the funeral, and it will be carried out according to her wish.

The Rev. J. W. Armstrong, late incumbent of Onandaga, has been appointed to the Rectory of Crosswell & Lexington, Michigan.

EXETER.—This parish is about to become self-sustaining, and will, therefore, be constituted a Diocesan Rectory. Hensel is to be annexed to Staffa and Dublin. The Mission Fund will thus be saved a large grant.

SEAFORTH.—The Rev. J. Edmonds has resigned his charge of this parish.

CHATHAM.—The Rev. W. Haslam has concluded a ten days mission in Christ's Church, and is now holding one in Trinity Church. Much interest is manifested in the work—large congregations assemble at each service, and much practical good is being done.

DIocese OF ALGOMA.

VISITATION OF NIPISSING AND NORTH BAY MISSION BY THE BISHOP OF ALGOMA.

(Continued.)

At South-east Bay the Bishop held a service and preached, every available person in the

place attending, the organ, for canticles and hymns, being played by Miss Elliott.

On Friday the Bishop was met at South-east Bay by W. C. Caverhill, Esq., who drove him to North Bay, and during his Lordship's stay there he was the guest of Mr. and Mrs. Caverhill.

On Saturday the Bishop made some visits, especially to the Canadian Pacific Railway Company's engine shop.

On Sunday, at Matins, the largest congregation ever before seen there attended at the little church at North Bay. It was filled, and chairs had to be obtained from the neighboring houses and placed in the aisle. At this service his Lordship administered the rite of Confirmation to seven persons. In the afternoon the Bishop appeared at the Sunday-school, and addressed the teachers and children. At Evensong the crowd attending was still greater, the Bishop preaching with very great and striking power.

On Monday the Bishop made some visits to settlers north of North Bay, and gratified them with his cheering presence in their log-houses, and words of comfort and prayer. On the same evening, at the earnest request of many, he held a special service in North Bay church, and again it was well filled, and again the power of his preaching was felt among them, and went home to their hearts. After service a vestry meeting was held, and the church accounts were examined.

On Tuesday the Bishop and Missionary proceeded at 4:15 a.m. by rail to Sturgeon Falls, and here they were the guests of Mr. and Mrs. Barton, station agent, Canadian Pacific Railway. At Evensong the little church there was well filled, and the people greatly benefited and impressed by service and sermon. Here also a vestry meeting was held, and the church accounts examined and minutely enquired into.

On Wednesday, at about 4 a.m., the Bishop and Missionary proceeded back east by rail, the former for Ottawa, the latter for North Bay; and thus his Lordship brought his visitation to a close for this winter.

The North Bay and Nipissing Mission District has only within the last few months come under the supervision of the Bishop of Algoma, having been previously in charge of the Missionary at Mattawa and Diocese of Ontario (and who built the little churches at North Bay and Sturgeon Falls), and consequently this was the first visitation of his Lordship, and the first visit of any Bishop to North Bay or Sturgeon Falls.

In this account the names of three laymen appear as entertaining his Lordship, and carrying out his wishes; and assuredly the interests of the Church of England will not be allowed to suffer in these parts as long as a hand can be raised in her aid by Scarlett of Nipissing, Caverhill of North Bay, and Barton of Sturgeon Falls.

As regards the Missionary at North Bay, perhaps people might like to know how he was impressed by this visitation through his field of work; and it was in these following respects, namely:—The vast amount of hard work done by his Lordship; the searching nature of the visitation; and the wonderful strengthening of the Missionary's hands thereby in every direction and every way. The Missionary has always striven hard to be among the most active in the Diocese, and yet, on his own ground, and particularly in the bush, he has been outstripped as it were by his Bishop in his one visit; for in one lonely and retired shanty the Bishop was the first of the clergy of their own Church to visit and pray within their walls; and in another lonely and retired shanty, and difficult of access, the Bishop was absolutely the first ambassador for Christ to reach there. The Missionary felt the rest and comfort in the burden being lifted and taken by the arm so strong and able in Christ; and there was left for the Missionary during those few days but to follow,

and behold, and listen, and learn. From many humble abodes, hidden far away, and utterly unknown to the outside world, prayers will go up for the success and welfare and happiness of their Bishop, from parents and little children, whose hearts have been reached by him for the Master.

ROSSEAU.—On Saturday, Feb. 20th, the Mission of Rosseau was brightened by a visit from the Bishop of the Diocese, on his annual tour through that portion of Muskoka, and right glad were all to see his Lordship, having looked forward with pleasure for some time to his coming.

At Raymond, the first station entering the Mission from that side, service was held in the house of Mr. John Eddy, when the Bishop spoke to the people in his usual earnest manner, and exhorted them to more zeal on their parts, and encouraged them to a continuance in well-doing.

From Raymond we proceeded to Ullswater, where there is a church, which was well attended, and where the people were equally glad to see the Bishop. Evensong was said, and the Bishop preached a telling sermon, which was listened to with great attention, and all took a deep interest in it.

Service ended, the Bishop held another meeting, and discoursed in a free and firm manner to the Church members, all of whom remained, in the evening proceeding to Rosseau.

On Sunday, Feb. 21st, Divine Service was held in the Church of the Redeemer, where the Holy Eucharist was celebrated and an excellent sermon delivered. In the afternoon his Lordship visited the Sunday-school. At Evensong the church was full, and another beautiful sermon preached.

On Monday evening a meeting of the congregation was held, and the Bishop entered into the financial affairs of the church, which were in a very satisfactory state.

We are now looking forward to the Bishop's return at a future time, as both priest and people are always benefited by an Episcopal visit.

DIocese OF QU'APPELLE.

As many of your readers will be anxious to hear something about St. Andrew's before sending us the harmonium, church fittings, books for school prizes, &c., which we have lately asked for. I write a line in time to give them a chance of beginning the new year well! Much has already been done, for which we are thankful, but much remains yet to be done. Missionaries are obliged to be beggars; but those who know anything about the Indians, or Indian work, will understand that nothing can be got from the people themselves, who are almost entirely dependent upon the Government for the means of living. Six months ago nothing had been done here; now we have a day-school of thirty-four children of both sexes and of all ages; most regular attendants. Each child receives two biscuits per diem, these are given by Government as an inducement to them to come to school regularly. Hours are from 9 to 12 noon, and from 2 to 4 p.m. At first I had to begin with the A B C, but now the first class are in the 3rd Canadian Reader, have done addition and subtraction, and can write a fairly good copy. Both Indian and half-breed are naturally very quick, but rather lack application. When first I came in July, much amusement was caused by a pair of boxing gloves I had brought with me; these being something entirely new to them, caused great excitement for a time. We have Matins and Evensong daily, and it would shame many an "old country" congregation to see the way these people turn out to hear prayers and hymns of which many can hardly understand a dozen words, and addressed to a Being of whom they know as yet so little. All the children have learned to repeat the Creed, the Lord's Prayer, the General Confession and some few hymns.

Unfortunately I am not able to be with them as many Sundays as I could wish, having several outside settlements at which to take duty; but on the two Sundays that I am present during the month, we have our school-room full at both services, besides having all the children and many of the parents at the Sunday-school. Our great want here, however, is a harmonium. Will no one give this? I could procure one in Winnipeg for \$130, carriage paid to Moosomin, my nearest station on the C.P.R., 156 miles from this.

Last month a young man, who had been a heathen for over sixteen years, came forward to receive Holy Baptism, and we can only hope and pray that this may be the means of inducing others to follow his good example.

I am anxious to try to get the Chief ("Key") to become a Christian; this, however, will take time and much earnest prayer, as he is an old man, and has always been one of their head "medicine men," but I trust that God will, in His own good time, take from him all "ignorance, hardness of heart and contempt of His Name," and will so "fetch him home to His flock."

In July, when the Bishop visits us, fourteen or fifteen candidates will be ready for Confirmation; this, I hope, will be held in the new log church which we are expecting to put up almost at once. Fifty pounds will build all we shall want for years. Will no one give this, or part of it? A beautiful site has already been chosen on the banks of the Assiniboine, within one minute's walk of the school, and in the very centre of the reserve. A mass meeting was held just before Christmas, and both young and old promised to give so many days' labor each upon the building, and to finish the rest for the actual cost. Money they have none, and in fact most have to turn out first thing in the morning to hunt for their daily food.

Church fittings we shall also require, with cross, vases, candlesticks, banners, tents, &c., so that the Faith of our Fathers may be set before these simple people in all its beauty. Before long a choir will be ready for surplices and cassocks.

My brothers and sisters, I feel certain that many of you who read this will be willing to help us, willing to aid these earnest souls on their road to heaven, willing to help those who sit in darkness to see the Great Light—"The Light which shineth from heaven, which no man can extinguish."

SHAFTO-AGASSIZ.

Any subscriptions may be sent to Bishop Anson, St. John's College, Qu'Appelle, N.W.T., or to myself.

DIocese of MONTREAL.

MONTREAL.—The Church of England Ladies' Association for Foreign and Domestic Missions.—This Association held its third meeting, April 1st, in the Synod Hall. The Bishop opened the meeting with prayer, after which a most interesting paper was read by Mrs. Houghton on the history of Missions in Uganda up to date, giving in detail the circumstances connected with the death of the Church's latest Martyr, Rev. James Hannington, D.D., Bishop of Eastern Equatorial Africa. The paper was most ably compiled. It was illustrated by a large map, and also by views and pictures of the various persons and plans mentioned in the paper. A paper was also read on "Zonana Work."

There were over forty ladies present. Several Missionary periodicals were subscribed for after the meeting.

The next meeting will be held on the 6th May, when it is hoped a larger number of Ladies will be present.

WATERLOO.—The clergy of this parish are carrying out a good programme of daily services through Lent, and more frequent services

in other portions of this large and populous parish. Services are held every afternoon in St. Luke's Church, with sermon on Wednesdays and Bible Readings on Thursdays. The Archdeacon and his curate go to Frost Village and Warden. Attention has been drawn to these services by printed leaflets setting forth time and place, and briefly but earnestly urging the reader to the duty of embracing the privileges offered. There is a spirit of devout Churchmanship in this parish that will support all such opportunities, and that will eventually, under the blessing of God, gladly accept daily prayer and weekly Eucharist. The structural arrangements of the chancel in St. Luke's Church were not long ago altered and arranged more in harmony with the Catholic usage of the House of God, or the House of Prayer, the Holy Table, ever conveying the remembrance of the Atonement more significantly and constantly than the pulpit, being the central feature of the sanctuary.

THE BASIS OF UNITY.

An Essay read before the Convocation of Greenville at its 39th Session, in the Church of the Nativity, Union, S.C., on Thursday, Dec. 17th, 1885.

(From the Church Messenger, and continued from THE GUARDIAN of Feb. 10.)

What is the basis of such external unity? Government, Belief, Worship.

1. Government. That for which Jesus Christ came upon earth was the establishment of the Kingdom of God, of heaven. It is the great work of Christ Himself—the whole Old Testament sublimated, the whole New Testament realized. It was the life-purpose of Jesus. He remained on earth forty days after His resurrection teaching the things concerning the Kingdom. Now we can suppose either that Christ left His Kingdom, the establishment of which was the ruling aim of His life, and for which He poured out His precious blood, in a chaotic, inchoate, unformed condition, without any defined government and ministry, or that He did instruct His Apostles and disciples as to the government of that Kingdom. These are the horns of the dilemma, from which there is no possible escape. The first, no honest, candid, conscientious scholar, not carried away by his own opinion, can uphold. It would convict the Divine Master of want of foresight and knowledge of men and of weakness of mind.*

The second, that Christ did instruct His Apostles and disciples as to the government of that Kingdom, we must accept as true.† "To suppose, as some have done, that the government of the Church is ambulatory, or that no particular form was appointed by Christ, but that He has left it to be moulded by the wisdom or caprice of men, is to impeach the love of Christ to His Church. No human society can subsist without government. How absurd, then, to suppose that the Church, the most perfect of all societies, has been left by the King destitute of what is essential to the very being of society. And can it be reasonably supposed that while the government of the Jewish Church was minutely described, that of the Christian Church was totally neglected."—(Shaw, Westminster Confession.)

*This fact or truth is expressed in the Ordinal thus: "It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church—Bishops, Priests, and Deacons."

†The times demand a symbol summing up the "that's" of Christian belief, not the "hows" or the "whys." The "hows" and "whys" represent theory and explanation, which may change as the mind changes. The "Cur Homo Deus" of St. Anselm is an unanswerable question, and his attempted answer, however much it may have influenced and governed the mind of his day, has very little influence in this day outside the "semper eadem" Church of Rome.

Prof. Seely eloquently observes:—"The city of God, of which the Stoics doubtfully and feebly spoke, was now set up before the eyes of men. It was no insubstantial city, such as we fancy, in the clouds, no invisible pattern, such as Plato thought might be laid in heaven, but a visible corporation, whose members met together to eat bread and drink wine, and into which they were initiated by bodily immersion in water."

The theologian whom all scholars delight to honor, Bishop Butler, says:—"Had Moses and the Prophets, Christ and His Apostles, only taught, and by miracles proved, religion to their contemporaries, the benefits of their instructions would have reached but to a small part of mankind. Christianity must have been, in a great degree, sunk and forgot in a very few ages. To prevent this appears to have been one reason why a visible Church was instituted—to be like a city upon a hill, a standing memorial to the world of the duty which we owe our Maker; to call men continually, both by example and instruction, to attend to it, and by the form of religion ever before their eyes, remind them of the reality; to be the repository of the oracles of God; to hold up the light of revelation in and to that of nature, and propagate it throughout all generations to the end of the world."

The government of the Church exists *divino jure*. It is certain that the organism in which our religion was first embodied by Jesus and those men who inaugurated His work on earth, was more suitable for its genius and needs than any since discovered. Now, what is this government? There are plain foot-prints in Holy Scripture that it was Episcopacy, and this fact stands out in primitive history as clear as the sun in the heavens. "The history of Christianity is the history of Episcopacy. Nor is there less evidence for the prevalence of this form of government in the primitive Church than there is of the reception of the Scriptures or the use of the sacraments." (Palmer.)

I will strengthen the words of Palmer. There is more evidence for Episcopacy than there is for the canonicity of the Epistle to the Hebrews or the Second Epistle of St. Peter, and there is as much for it as that St. Paul wrote the Epistles to the Romans and Corinthians. There is no doctrine or tenet in which all Christians generally have for the space of fifteen hundred years so unanimously agreed, as in this of Episcopacy. Even where Christians differed in other points of doctrine or customs, and made schism and divisions in the Church, yet did they all remain unanimous in this—in retaining Bishops. Let me draw attention to this point, that all heretics, as Arians, Macedonians, Novatians, Donatists, retain Bishops, and this was never made any question, except by Aetius (A. D. 350), who, says Barrow, had very few followers in his heterodoxy.* "Quod semper, quod ubique, quod ab omnibus," is the test. At one time there was such a sin as schism. Now, schismatics are lauded and praised. Justify one division, as that of Calvin, Luther, or that of the unconscious John Wesley, then you must justify every division. If it was an inherent right of these great minds and spirits to start new Churches, as the expression goes, then it is the right of every individual Christian. "Let the old customs prevail." (Council of Nice.)

*Finally, unless we have recourse to a sweeping condemnation of received documents, it seems vain to deny that early in the second century the Christian communities, all of them, everywhere, in Judea in the East, in Spain in the West, in Egypt on the South, in Gaul on the North, without exceptions, are found organized on one and the same uniform plan, viz: Episcopacy form of government. Two witnesses for this, who are certainly not biased toward Episcopacy, will confirm it beyond a doubt. Gibbon, the infidel historian, in the "Decline and Fall of the Roman Empire," says: "After we have passed the difficulties of the first century, we find the Episcopal government everywhere established until it was interrupted by the republican genius of the Swiss and German reformers." (Vol. I. Ch. 15, No. 112.)

Dr. Schaff, the eminent and candid Presbyterian scholar, says: "It is a matter of fact that the Episcopal form of government was universally established in the Eastern and Western Church as early as the middle of the second century. Even the heretical sects were organized on this plan."

2. Belief. Here at the introduction to this second division, I lay down this beautiful saying of Rupertus Meldenius as the motto: "*In necessariis unitas in dubiis libertas in omnibus caritas.*" The necessary articles of our belief are summed up in the Apostles' and Nicene Creeds. The Creeds are not a substitute for the Bible, but they are the perpetual touch-stone or standard whereby the Church is to try her faith and correct any deviations which it may exhibit from Apostolic Christianity. "The Creed is a document which has served as a protection to the meaning of the Scriptures against the tendencies which the Church Doctors in different ages have exhibited to disturb and mangle them. The Creed has served as a protection to the humbler members of the Church against the inclination which the Church Doctors of different ages have manifested to rob them of their inheritance and to appropriate it to themselves." (Maurice.)

The time for dogmatic formularies has departed. The Westminster and Augsburg Confessions, and Thirty-Nine Articles, good enough for a purpose in their day, must be discarded for wiser and more liberal faiths.

The old faith must be brought into the new light of this age, which demands facts, not speculations—which the mind of one day may accept and the mind of another day reject. These Creeds, I repeat, sum up the facts of Christianity that are necessary to salvation, and therefore must be accepted. In all doubtful things, as to forms of worship, ritualism, the interpretation of certain texts of Holy Writ, the state of the departed dead, there must be liberty. In all things there must be love. The divine love of faith will lift up into the life and spirit of Christ.

And so the Word had breath and wrought
With human hands the Creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought;
"Which he may read that binds the shoaf
Or builds the house or digs the grave,
And those wild eyes that watch the wave
In roamings round the coral reef."

3. Worship. The centre of all worship is God. God manifested in the flesh—Christ. That, then, must be the centre of our worship on earth, which brings us close to Christ, making us adhere to and inhere in Him, which reveals Him specially to us. I mean those two sacraments generally necessary to salvation—Baptism and the Supper of the Lord. The centre around which all the glory, the beauty, and warmth of worship must cluster is the showing forth the death of Christ on the Cross and the partaking of His life in the Holy Communion. This is the centre of the circumference around which all the radii of praise and prayer move. The central act of the glorious and perfect worship of the heavenly host and the saints in Paradise is the pleading of the sacrifice of Christ by which all things in heaven and earth are reconciled to God. This, then, must be the inspiration of all our imperfect worship—the pleading of the Sacrifice of the Cross, the death of the Lamb of God. Such a worship demands form, or ritual, or liturgy. The conclusion of the whole matter is, that the basis of Christian unity is the Episcopal form of government; the Apostles' and Nicene Creeds in belief; the two sacraments, Baptism and the Holy Communion; with Liturgical Worship.

"Urania speaks with darkened brow;
Thou pratest here where thou art least;
This faith has many a purer priest,
And many an abler voice than thou.

"Go down beside thy native rill,
On thy Parnassus set thy feet,
And hear thy laurel whisper sweet
About the ledges of the hill."

[The writer of this Essay is indebted to the following books: Bible-unity, Plain Footprints, Friendly Controversy, Canon Liddon's Reply to Dr. Hatch, Double Witness of the Church, Culture and Religion, etc.]

BRITISH BUDGET.

So far as attendances at the Church Mission services held in March, at Tumbridge Wells, England, is concerned the mission has been a grand success, in some cases the churches could not contain the people who flocked thereto, and a profound impression has been made on numbers.

Lord R. Churchill in his speech at Manchester, said: that an analysis of the critical division, by which Lord Salisbury's Government was compelled to resign, shows that the majority was really composed of Irish and Scotch votes, and, that, had the result depended upon *English votes alone*, the Conservative party would still be in power.

Lord Randolph argues that the British Empire is mainly the work of England, that she possesses the wealth and bears the burdens of the United Kingdom, and that it is not fair nor safe, nor just, that a Minister should force upon the country, by the aid of the Irish party, a policy which Englishmen repudiate. He finds a remedy for this state of things in the formation of a new political party, an essentially English party—combining all that is best, in principles and in men, of the Tory, the Whig, or the Liberal—a party in favour of union amongst all the subjects of the Queen, aiming at the consolidation of the British Empire, and the maintenance of freedom, civilization, and Christianity. The men of Manchester received these sentiments with loud cheers.

The Very Rev. William Reeves, D.D., Dean of Armagh, has been elected to the Episcopate of Armagh and Clogher. He is an Hon. LL.D. of Dublin and Cambridge; Hon. Fell. R.C.P., Ireland. He is the author of many well known historical and archaeological treatises, as well as numerous articles in "Smith's Dictionary of Christian Biography and Antiquities."

The Most Rev. R. Chevenix Trench, D.D., late Archbishop of Dublin is dead.

The largest number of candidates, for deacons' and priests' orders since the constitution of the Diocese of Manchester have offered themselves for the ordination to be held by the Archbishop of York on the 21st inst.

From a statement drawn up by Mr. J. H. Layng, Hon. Secretary to the Nuneaton Church Defence and Reform Association, it appears that since 1850 upwards of £1,500,000 has been raised by the voluntary contributions of Church people for building and restoring churches in the Diocese of Worcester.

AMERICAN BUDGET.

Mr. D. F. Thompson, a young and promising Methodist minister, late of Richfield, has determined to enter the ministry of this Church. Two ministers of other denominations have applied for admission to Holy Orders within the last six months in the Diocese of Wisconsin.

A House of Rest is in process of erection at Meridian, Miss., to cost about \$5,000, of which \$4,000 have been raised by the rector, the Rev. C. S. Starkweather.

At Clarendon, in the Island of Jamaica, 2,000 persons who have been Baptists have recently conformed to the Church, and the Society for the Promotion of Christian Knowledge in England has given them a grant to help them in the erection of a stone church.

Mr. John T. Clarkson, brother of the late Bishop Clarkson, has promised land to Bishop Worthington for church buildings in several

growing towns in Nebraska, and has expressed deep interest in the erection of a boys' school at Lincoln. It will be named Clarkson Hall, in memory of the late bishop.

The Standing Committee of Florida have called a convention to meet in St. John's Church, Tallahassee, to arrange for the settlement of the diocesan debt, and, having done that, to proceed to the election of a bishop.

THE Dominion Budget was brought down by the new Finance Minister (Hon. A. W. McLelan) last week in a plain, straightforward speech which has commended itself to the country by its practical common-sense and the absence of any effort to hide unpleasant facts by oratorical fireworks. Mr. McLelan has succeeded in producing the impression that if he is not as brilliant a politician as some of his predecessors, he is eminently a safe man to have at the head of this most important department.

THE retirement of Messrs. Chamberlain and Trevelyan is ominous of the fate of the Gladstone Administration. Both are exceptionally able men, and Mr. Chamberlain is a far-seeing, astute and ambitious politician who thinks that he has a great future before him. Such a man would not desert his chief in a great crisis like the present, if he was not fully assured that the country would sooner or later approve and applaud the desertion. He is evidently convinced that Mr. Gladstone's plans for the settlement of the Irish question will not secure the endorsement of the English nation, or that, if adopted now, their practical results will be so disastrous that a reaction will inevitably occur, which will overwhelm their author and all who have connived with him in a common political ruin.

THERE are, we fear, very few parishes in our land in which persons, and, in many cases, whole families, cannot be found who have forsaken the Church of their fathers for some form or other of Dissent. The causes of these lapses into schism of people who were trained in the primitive, apostolic Faith, is a problem which has perplexed many an earnest worker in the Lord's vineyard. We venture to express our opinion that one cause of this wide-spread and lamentable evil is to be found in the too common absence in our congregations of that fraternal and social spirit which so eminently characterized the early Church. What is it that has driven so many Church people into the Dissenting chapels, or something far worse, but this—that whilst the man went to church nobody took any notice of him, but no sooner did he enter the chapel than the minister called upon him, and he began to feel for the first time that he was actually a living member of a visible body? He has felt that "touch" of sympathy and brotherhood which he has never experienced before, and he does not stop to look too curiously into the orthodoxy of the teaching, but concludes that he has found the right way, and therefore the other must be wrong. If we are to retain our people and to win back those who have strayed from us, we must practise as well as preach the truth that as "there is one Body," so "we are all members one of another."

The Church Guardian

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SPECIAL NOTICE.

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Will subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR APRIL.

- APRIL 4th—4th Sunday in Lent.
 “ 11th—5th Sunday in Lent.
 “ 18th—6th Sunday in Lent.
 “ 19th—Monday before Easter.
 “ 20th—Tuesday before Easter.
 “ 21st—Wednesday before Easter.
 “ 22nd—Thursday before Easter.
 “ 23rd—GOOD FRIDAY.
 “ 24th—Easter Eve.
 “ 25th—EASTER DAY.
 St. Mark, Ev. & M.
 “ 26th—Monday in Easter week.
 “ 27th—Tuesday in Easter week.

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

Mr. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

THE HERITAGE AND MISSION OF THE CHURCH.

What is the position of the Church as contrasted with other bodies around her? What is it that the Church claims which gives her the right to be the Church? Is it not continuity of life with the Church of the Apostles? This precious inheritance has been handed down to us through successive ages by one generation of the Christian body to the next, so that it cannot be said at this moment that the Church bears upon its face the impress of any one man; that is to say, the Church is not St. Paul magnified, or St. Peter magnified. It differs in this respect from all other bodies, of which it can be said that they are nothing more than the embodiment of some one great leader who set them in motion and stamped his character upon them for all time. Neither is the Church of Christ the representative of some one doctrine which has been pressed upon men to the exclusion of everything else, as is the case with not a few of the various

Christian bodies around us. But the Church of Christ is as wide as humanity, and holds the truth in infinite variety and complexity, and so represents the original Church which our Lord Himself founded. The Church has come down to us quite as much through the laity as through the clergy; all alike have done their part, at any rate in communicating to successive generations that which they received from their forefathers, each part in its measure. The doctrine of Apostolic Succession, when it is considered as the security of this continuity, is in its right place; it is the guard by which this continuity of life is protected. On the other hand, when this succession in the Ministry is used, not as the safeguard of continuity of the spiritual life of the whole body, but as a means for separating the clergy from the laity, and as implying that the clergy can form the Church without the laity at all, it becomes a hard, unspiritual doctrine which repels noble minds. * * * But how highly shall we value it if we think of it as binding us by a golden chain to past days, binding us complete and whole before our Lord. Then indeed we accept such a system, and accept it for the work it does. Therefore, those who care for such a doctrine as this would do well to gather the laity in to themselves. If, indeed, we could summon around us all the religious feeling that is in the Church at large; if we could use their co-operation in every possible way, then we feel sure that the work which has been done in the past by the Church of England would be little indeed compared with the work which God would give her the power to do in the future.—From an Address by the Rt. Rev. F. Temple, Lord Bishop of London.

THE LENTEN REST.

BY F. M. B.

The Church on earth is militant, and must continue its warfare so long as sin remains. The conflict is fierce, and the Christian soldier often grows weary and exhausted; his courage fails; his spirit droops; “cast down, but not destroyed,” he faints by the way.

“Oh, where shall rest be found,
Rest for the weary soul?”

The Lord of Hosts is not regardless of the woes of His feeble followers, and has prepared ample provision for their sustenance. There is honey even in the wilderness, and every faithful soul shall be fed and nourished. The Church, the Lamb's Bride, is the depository of this soul-satisfying refreshment. She has wisely set apart to her children a season for spiritual comfort and rest. We call this season a fast, and so it is from all that is carnal, but it becomes to the faithful an interval of abundant provision toward spiritual growth. It is an opportunity for barring the doors of our hearts against the world, shutting out its clamor and tumult, its hurrying to and fro, its pursuit of laconic happiness.

Here we learn a grand lesson, the lesson of weanedness from all that is terrestrial and created. There are idols to abandon, and of all idols that strive for the throne of our hearts most strenuously self stands paramount. The little monster asserts his rights confidently, and is very loath to yield to the control and sway of another. But he must be dethroned that love may reign supreme. This can be ac-

complished through these two means of grace—fasting and prayer. To be thus enabled to say, “My soul is even as a weaned child,” becomes a mighty attainment in the Christian life. The soul weaned must still be fed, and daily in the temple where we meet to confess our weakness and plead for strength, we are comforted and nourished from the munificent hand which the Church, leaning upon her blessed Lord, delights to hold forth to her children. The gentle rays of love and peace, ever flowing from the eternal Sun of Righteousness, bathing the soul that has long sat in darkness, shivering in the world's shadow, in its pure and holy warmth, soothing every heart anguish, quickening every spiritual grace, filling the trembling soul with health and life, enabling the once weary and disheartened to now look forward in joyful anticipation of the glorious Easter feast.

“Oh, day of days! shall hearts set free
No ‘minstrel rapture’ find for thee?
Thou art the sun of other days,
They shine by giving back thy rays.”

Surely here in this “vale of tears” the Lenten rest becomes a foreshadowing of that blessed rest in paradise. The holy Apostle assures us, “There remaineth, therefore, a rest to the people of God.” This rest was especially prepared for those who die in the Faith, and they are being daily received into this habitation. Perhaps at no time during the Christian year is the Church Militant brought in such sweet and close communion with the Church resting as during the season of Lent. Those gone before have fought the good fight, have kept the Faith, and now do rest from their labors in joyful anticipation of the glorious resurrection day, when, reunited with the Church on earth, it shall become one vast triumphant army. Each soldier of the Cross, clothed in the risen and glorified body, shall appear before the Captain of our salvation, to receive His blessing and approval, and the crown of life promised to the faithful unto death. Do we who call ourselves Church people understand or realize the full meaning of the term? We do not belong to the world, but to the holy Church, for whom the Lamb shed His most precious blood, and shall come again in like manner as He ascended to receive His Bride into His joy forever. “Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.”—Selected.

BISHOP COXE'S RULES FOR CONFIRMATION.

The *Church Kalendar*, the official organ of the Bishop of Western New York (Dr. Coxe), contains over the Bishop's signature, the following admirable hints for the conduct of this solemn service:

“1. Women to obey the Apostle, and not to have uncovered heads except at the moment of Confirmation. Where *uniformity can be secured*, (and not otherwise, as it leads to difficulties), plain white veils (no adornments) or such caps as are used in England, are in order. Nothing to promote personal vanity, or caprice, in decorating the head, or using anything like finery; this promotes frivolity, and discourages the humbler classes who can afford nothing of the kind.

2. Hymns to be simple, and such as all can sing; and the *class informed previously* what is to be used at the time. Hymns suitable for Baptism or Whitsuntide are best; or for the Feast for which the Confirmation may be appointed.

3. Appoint before-hand the place at the altar rail to which each one shall repair, so that there may be no confusion; and so that brothers and sisters, &c., may be placed together.

4. Sponsors, (or parents), may always accompany their god-children, and should have kneeling-places appointed for them as witnesses.”

The reference to sponsors in the concluding rule recalls to mind one of the rubrics following the Catechism, which provides that when children are come to a competent age and have been sufficiently instructed they shall be brought to the Bishop for Confirmation, "and everyone shall have a Godfather or a Godmother as a witness of their Confirmation." Is this rubric observed in this Ecclesiastical Province? We doubt not that oftentimes those who have stood as Godparents at baptism are present at the Confirmation, but are they there having a recognized duty to perform, and their quality as witnesses recognized and provided for, as Bishop Coxe directs it shall be? And again does not the rubric intend that there shall be a special Godfather or Godmother for Confirmation.

Perhaps some of the clergy or even members of the Episcopal Bench will enlighten us and our readers as to the true meaning of this rubric, and as to the observance of it in our several dioceses.

THE TRUE CURE.

BY THE MISSIONARY BISHOP OF WYOMING.

We must confess that whether from lack of zeal and consecration in ourselves as clergy, or whatever other causes, there is great indifference to the claims of Christ for spiritual duty in the Christian brotherhood of the Church. The prevailing lack of spiritual interest is especially seen in our very small week-day congregations; in the fact that so comparatively few attend two services on the Lord's Day; in our small confirmation classes where they ought to be large; in the fact that in so few Christian families there are family prayers; in the extent to which worldly and social customs prevail that are inconsistent with Christian profession, or hindrances to spirituality of living and zeal in Christian duty; and finally in the little people give of their means, for Church support and missions, in comparison with what they spend in self-indulgences.

To cure such evils, we of the clergy must be more earnest and more spiritually-minded. "Like priest, like people" will, as ever, be, in the long run, the rule. We must bring up our people to a higher standard of Christian living, by showing in our lives that we have been with Jesus; by being examples to the flock; by diffusing around us the influences of Christ-like character and conduct and conversation. And, secondly, our preaching would doubtless better meet the wants of our people, by showing the results of profounder study of the word of God, add spiritual insight into its meaning and application to individual souls. Undoubting belief of what we proclaim, and an overpowering sense of its supreme importance, and the spiritual earnestness of a living faith, will win hearers and constrain assent. The Gospel of Christ believed, and faithfully preached, is now as ever the power of God unto salvation. It must be the Gospel as the Church has ever held and taught it, in its breadth and fulness and catholicity; not sectarian, not degraded by mixture with politics or human theories of social reform, but with the "sweet reasonableness" and power of persuasion through which the love of Christ constrains men to its acceptance. In the Church alone is the Gospel rightly understood. Indeed the Church is an essential part of the Gospel, its embodiment as well as conservator. Right teaching concerning the Church is essential to the truest Gospel preaching. I am fully persuaded that it is through the Church and her teaching and means of

training and of grace that we are to bring our people to a pure and living Christianity. and that the masses spoiled by philosophy and vain deceit are to be delivered from sectarian errors, from their confusion of thought as to the way of salvation, and the prejudices and misconceptions that keep so many away from Christ and His healing grace. The infidelity that is not mere indifference is largely the result of the errors of sectarianism and the partial truths it has put for the Gospel. The pure Gospel, as the Church presents it, is its cure. This Gospel must be preached not only in Church, but from house to house; in the street, in the shop; on the ranche and in the cabin; wherever there is opportunity or heart to speak to heart, in the confidence of private intercourse; and in such modes of preaching all Christian people can join. The Church is Christ's organ for the doing of his work in the world. And ye are all His members, each with some office in which to serve Him and His cause.—*Convocation Address.*

EDITORIAL NOTES.

THE BISHOP OF NASSAU.—We are glad to learn that all Bishop Churton's heavy goods were not on board the "Oregon," although his loss will be serious in gold coin, his robes, &c., and, not least as to feeling, the "Priest's Bag" presented to him by his late flock at Dover. He is a man of somewhat delicate frame, and we trust his health will not suffer from the unavoidable exposure consequent upon the wreck.

DR. BRAY'S ASSOCIATES.—The many friends of Canon Churton will be pleased to learn that he has been chosen Chairman of this valuable organization. Rural Deanery Chapters and Parishes in Canada wishing to avail themselves of grants of books for their libraries will know they have a friend at the helm.

CANON CHURTON was to preach in Chichester Cathedral on March 28th for the Mission in Hamilton Inlet and Sandwich Bay, Newfoundland.

The University of McGill College has done a wise and graceful act in conferring its highest degree on Dr. R. P. Howard, of Montreal. Dr. Howard's reputation as a medical man extends throughout the Dominion, and far beyond, but comparatively few, perhaps, are aware of the rare qualities of mind and heart which have endeared him to all who have the honor of his acquaintance. McGill University, in honoring her distinguished son, has honored itself, and we feel peculiar pleasure in congratulating both the givers and the recipient of this well-deserved acknowledgment of great abilities and eminent virtues.

The season of Lent naturally leads our thoughts to the question of the lawfulness or unlawfulness of worldly amusements, and we are not surprised to find that the subject of dancing has been earnestly discussed in many and very diverse quarters. Roman Catholic dignitaries and many of the Protestant clergy have agreed in denouncing this kind of amusement as being in the highest degree injurious to both physical and moral health. It appears to us that the true view of this question is dependent on a principle which many good people are apt to ignore, and that is that things lawful in themselves may become unlawful by

abuse. We are not blind to the dangerous and objectionable features of the present fashionable amusements, but the danger and the objection do not lie in the dancing, whether "round" or "square." They lie in an excitement which is artificial—in the heat, the lights, the perfumes, the décolleté dresses, the wines; in that state of society in which young people are gathered together, not for amusement, but display.

THE Lord-Lieutenant of Ireland (Lord Aberdeen), is not a Presbyterian (as was reported at the time of his appointment), but a devout and earnest Churchman, who is not ashamed of his principles. His Lordship has set an excellent example to the clergy of the Church of Ireland by having daily service in the private chapel of Dublin Castle.

THE motion of Mr. Chas. Cameron for the disestablishment and disendowment of the Church of Scotland was rejected by the English House of Commons on the 30th ult., the vote standing 125 for, to 237 against the motion. Mr. Gladstone is reported as declining to interfere with the question, saying that Scotchmen were eminently able to decide it for themselves. Will he act in like manner as to the question of disestablishment of the Church of England? His conduct in the past hardly induces the belief that he will.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

THE SOCIETY OF THE TREASURY OF GOD

To the Editor of THE CHURCH GUARDIAN:

SIR,—I send you our last monthly paper containing the Constitution and Rules of this Society. Five thousand copies have been sent out, chiefly to the Clergy of the American and Canadian Churches—not having any clergy lists of the Dioceses east of Quebec, I have been unable to include them. We want Diocesan organizing Secretaries to help us.

If you will be so good as to review the paper. I hope it will appear that this Society may be made the means of making a reform in Church finance; at all events of assisting the clergy in gradually training their people to worship God with their means as well as their prayers and praises; the neglect of which seems to be the root of our troubles.

I shall be glad to send sample tracts to any one who will ask for them.

Yours faithfully,

C. A. B. POOOCK,

Hon. and Organizing Secretary.

Toronto, March 31, 1886.

RETIRED BISHOP'S.

SIR,—Canon Brigstoeke has surely made a mistake in the following words, "I believe the Episcopate in England furnishes no example of a Bishop resigning his See for any cause."

I was a curate in the Diocese of London, and present at the enthroning of Bishop Tait; for whom Bishop Blomfield made way by resignation. Bishop Hinds, of Norwich, resigned and made way for Bishop Pelham by resignation, and it is not so long since (1884, I think), the excellent Bishop of Chester, (Dr. Jackson) resigned—and others that I cannot recall just now. D.C.M.

[For letter as to Bishop's College see p. 2.]

FAMILY DEPARTMENT.

Thou loving Maker of mankind,
 Before Thy throne we pray, and weep;
 O strengthen us with grace divine
 Ourselves, Thy sacred Lent to keep.

Searcher of hearts! Thou dost our ills
 Discern, and all our weakness know;
 Again to Thee with tears we turn,
 Again to us Thy mercy show!

Much have we sinned, but we confess
 Our guilt, and all our faults deplore.
 O for the praise of Thy great Name,
 Our fainting souls to health restore!

And grant us, while by fasts we strive
 This mortal body to control,
 To fast from all the food of sin,
 And so to purify the soul!

Hear us, O Trinity thrice blest!
 Sole Unity, to Thee we cry!
 Vouchsafe us from these fast below
 To reap immortal fruit on high!

—Selected.

MARGARET'S LENTEN RESOLUTIONS.

(From the Young Churchman.)

"Our sins, negligences, and ignorances."

Alice Huntington, how perfectly delightful! and to think of your coming through the rain, this dreary day!

It scarcely rains at all, Margaret; merely spits and drizzles by turn, replied the young girl, as her friend was unloosening the clasp of her damp ulster.

Of course you've come for a good long afternoon, Allie? Papa and mamma are both at Chelsea, and Nancy and I are keeping house alone; so you can fancy I have had rather a doleful time. There's a lovely wood-fire in the library; we'll practice our duets for a while, and then reward ourselves by doing a bit of fancy-work, for I see you have your bag. Then, just for the fun of the thing, I'll coax old Nance to give us afternoon tea, by the wood-fire. I'm not, generally, allowed tea, you know; but, of course, people who are keeping house for other people have a right to other people's privileges; that's my logic. Besides, you are a prime favorite with Nancy, who never tires of setting you up on a pedestal, and I can tell you, my neck sometimes aches from looking up to you.

Well then, laughingly retorted her friend, suppose, for the sake of variety, I step down, for this one afternoon, from Nancy's pedestal, and be so very foolish that you may rest your poor neck, by looking down upon me.

Chatting gaily, with arms around each other's waists, the girls entered the cheery library, where music, art, and literature, enlivened by a blazing wood-fire awaited them.

Then the duets were satisfactorily practiced, and as the girls prepared for the diversion of Kensington work, Alice drew from the depths of an embroidered work-bag one of Rose Fanchette Cary's charming tales, saying:

Madge, you read so charmingly, and I am so anxious to finish this smoking cap for papa, besides, she coaxingly added I know you couldn't endure to hear me stumbling over the most touching passages in the heroines' life. See, for instance, I've just lighted upon this. Come, and let us sit down, drawing her to the low couch between the windows. It wants the strength of youth to support such a weight of happiness, and the girls laughed merrily adding: Do you think, Madge, our combined youth could bear the weight of such an amount of other people's happiness? I've always found other people's troubles comparatively easy to bear.

Perhaps we will be better fitted for the great strain when we are refreshed by a cup of Nancy's tea, replied Margaret. I hope you've made it good and strong, Nannie. I am afraid I shall yet die of water on the brain. Mamma will persist in giving me such deluded beverages. Isn't this bewitching? Why its quite like grown-up Afternoon tea, as the good natured

servant placed a tiny tea-pot near the fire, whilst she arranged two cups and saucers, with cream and sugar, on a small table near.

Margaret had just fairly launched the bark of her heroine in the troublous sea of a romantic life, when, suddenly, a sound fell upon her ears, and caused a shadow on her bright face.

It was the bell of old St. Mark's, calling, just as it had for the last century, upon the faithful to remember the Lenten vesper service.

Last Sunday Margaret had felt much self-satisfaction at the earnest appeal she had made to the children of her Sunday School class, that they should at least offer to the dear Lord, Who, in love for them, endured the forty days fast in the wilderness, the sacrifice of giving up one hour from their play, each Wednesday and Friday afternoon, to join in the Litany service at St. Mark's, and yet she, herself, in this afternoon's pleasure, had utterly forgotten the service till reminded by the bell.

Ought she still to go? How ready the tempter is at furnishing abundant excuses to those who resist him, either feebly or not at all.

Surely, she thought it would not be polite to leave my guest; and probably she would not care to go. I should be late now, hasten as I might and so would disturb the little congregation.

Finally, looking out of the window, she found that the rain had really increased very much, and thought it would be quite imprudent to expose herself, particularly as she had only since recovering from a severe cold, been out once in a storm, and that was to attend Sallie Steven's Mardi Gras party.

Satisfied that the weather was a sufficient excuse, Alice again resumed her story, but somehow, in spite of the interesting romance, the voice of Conscience would make itself heard. Very vague to her mind now seemed the trials and triumphs of the fair heroine, as she saw the empty seat at St. Mark's, and remembered how she had, in her mind, blamed Sallie and Lou Ellis, whose hour for music practicing would not allow them to attend afternoon services, and wondered on a previous occasion, how Mrs. Severance could be just starting in her carriage, on a shopping expedition, right within sound of the church bell.

Alice exclaimed, presently:

What in the world has come over you, Madge? Do you know, you have read that same sentence over twice, and I am dying to know how Mrs. Chard got out of that scrape? I am afraid you are tired. Suppose we stop there, and have a chat.

Just then, Margaret, turning towards the window, saw two children, almost hidden from sight, by a huge umbrella, so like Joseph's coat, from its varied patching, that she at once recognized it as the family roof of the Schmidts. And so Adelle and Lena Schmidt, little German girls,—her own Sunday School scholars, living a mile and a half away—must be on their road to church; for as the bell ceased, the march of the four legs under the umbrella canopy, turned into a quick step.

Do look, Madge Alice exclaimed, at that funny picture, the curious old umbrella looking as if it had belonged to some of Noah's family, and those four red legs peeping out. Listen! Anen't they having a good time, as the children dashed, laughing merrily, through the puddles in hot chase after their precious umbrella, which an unmannerly blast of wind had snatched from their grasp. They don't seem to mind the inconvenience in their enjoyment of the umbrella's antics.

Yes; they are on their way to the Lenten service. Do you not see the Christmas Prayer-Books, carefully wrapped up in the Christmas pocket handkerchiefs, and Margaret hastily withdrew from the window, as, their prize recovered, Lena looked up towards the house, with eyes dancing with merriment; then blushed with shame that she had been unwilling to let her pupils know that she, just within sound

of the church bell, was yet to be absent from the service.

Somehow, the fancy-work, and Alice's bright talk, seemed to lose their charm, and finally Margaret broke one of the pauses, growing more frequent, by saying:

Dear Alice, I want to tell you why I seem so absent. I feel as if I have been altogether wrong. I began Lent with the written resolve that I would allow no trivial reason to keep me from the Wednesday and Friday afternoon service, at least; and I would not read any book of fiction during the solemn season. I urged my class to keep the same, and now the little German girls have come the long distance from their home through the rain, whilst I, living only two blocks away, have been reading a trifling story, whilst they are repeating the solemn words of the Litany. I do feel so conscience stricken!

I understand, said Alice, and her bright face grew thoughtful I have never been confirmed, Madge, and seldom hear of religious duties at home. Perhaps it would have been different if mamma had lived. I have always felt as if Lent was only for members of the Church.

Which you are, Allie, for you became one when you were baptized. Will you think it strange if I propose, as it is too late to go to St. Mark's, we should keep the hour here?

Alice gladly assented, and the young girls, kneeling side by side, repeated the beautiful Litany. As Margaret read: To forgive us all our sins, negligences and ignorances; to endure as with the grace of Thy Holy Spirit; to amend our lives according to Thy Holy Word, it was with full, pendent heart she cried: We beseech Thee to hear us, penitent Good Lord.

EMLIE FOSTER.

WHAT CAN THE LITTLE ONES DO?

"The fields are all white,
 And the reapers are few;
 We children are willing,
 But what can we do

To work for our Lord in His harvest?"

There are some things they cannot do. They cannot go to foreign lands as missionaries. They cannot give large sums of money for the support of the mission cause. They cannot build churches in India or China or Africa, or out in our own far Western country. God intends that such things as these shall be done by their parents and their older brothers and sisters. And yet there are many things that even the little ones can do. Here is one thing which we find in the *Lutheran Missionary Journal* for this month. Read it carefully, for it may contain a seed-thought.

"In an industrial school in New York city, a little girl was presented with a pretty flowering plant as a reward for regular attendance and faithfulness in her duties. In this school, one Saturday each month is observed as a missionary day, and each child is expected to bring a cent. This little girl longed to do more. So she took her plant home, washed the window of their tenement-house room that her plant might get more sunshine, watered it, and kept the leaves free from dust. As slips appeared, she rooted them in tiny pots, sold them, and took the money to the school on missionary day. At the end of another school year she had gained in this way six dollars and fifty cents. When urged to keep part for her own needs, she said, 'Oh, no; my plant is a missionary plant.'—*Christian at Work*.

An experiment of a ten-days' mission in a rural parish has proved highly successful at Thorverton, Devon. There were separate services for men, women and children, all of which were well attended. A special feature was the constant attendance of the principal Nonconformists, who did not hesitate to confess the value of the teaching.

DIOCESE OF MONTREAL.

MONTREAL. — St. Luke's. — The Lord Bishop of the Diocese administered the Rite of Confirmation in St. Luke's Church on Sunday evening. The Church was filled to its utmost capacity. The candidates, twenty-eight in number, were presented by the Rev. Geo. Rogers to the Bishop, who addressed them in a very impressive manner. After Confirmation the Bishop preached from Luke xxii., 32: "But I pray for thee that thy faith fail not: and when thou art converted strengthen thy brethren." The Holy Communion was administered after service, and about one hundred members of the Church communed.

At the last meeting of the Ladies' Aid of St. Luke's Church, the officers were elected for the coming year:—President, Mrs. Lamb; Secretary, Mrs. Thompson; Treasurer, Mrs. James Snasdell.

CONTEMPORARY CHURCH OPINION.

The Pacific Churchman says:—The Church is finding out and acknowledging that some new methods and instrumentalities may be allowable and useful in meeting the new conditions of the hour. She is being aroused afresh to her primary Divine commission, to go into all the world and preach the Gospel to every creature, and is casting about for the means of doing this more effectively. Possibly some of the motives and methods of the past age, or century, need overhauling, or setting aside, or supplementing. Things are different now. The field is a different sort of field. Our dignified Church Services do not seem to meet the whole case. Our parish system does not cover the ground, even as it once did; nor do our missionary operations, conducted too much, as they are, on the "parish system" plan. It begins to be found that there must be more of a going out into the field where the work is to be done. There must be evangelization; the work to be done is the conversion of sinners and the careless and indifferent whom no "parish system" will include or reach. Our catechisms and confirmation classes and ordinary Church Services alone are not sufficient for covering the ground. While these are to be used more earnestly than ever, still other and different agencies must also be employed to reach where these fail to reach. Such are some of the convictions that are being formed and worked out in the Church to-day, and we believe, too, they are the sign of a new and grand apostolic revival.

The Living Church says:—Why is it that we in various ways attach so much importance to education, and yet make no provision whatever for the education or training of teachers? Is teaching in no sense an art; or is every son and daughter of Adam a teacher by instinct? Has philosophy no principles of use to the art; or have age and long practice no treasured experience apt to its use? Like ethic the department of dogmatics is as

good as totally neglected. Our young teachers either get no education in their art, or go to the secular schools of the State for it; or, as is more commonly the case, they go without. And so the blind lead the blind; the half-taught experiment on the ignorant; and often-times the professionally incapable undertake with the indolence and the mischievous.

The Irish Ecclesiastical Gazette expresses the opinion that we (the people of Ireland) are on the eve of a crisis which, unless the predictions of eminent statesmen of past days are contradicted by the result, is likely to shake the empire to its foundation, and to rouse the passions of the Irish people in a fashion which, even with all their troubles, has not been witnessed for many a long day.

A Correspondent of the Church Bells writes to that paper:—I have been a subscriber to Church Bells from its first number, and for many years have taken a deep interest in our Church and her services, believing that, where her doctrine and practice are fully preached, she does most clearly proclaim the mind of her Master, Christ, and I am convinced that if more attention was paid to little things (for these may be for our edification), they would often prove to be sermons in themselves, and inspire a deeper reverence than we see in many who attend her services. May I suggest with regard to the Canticles that the Te Deum is most suitable for festivals and the Trinity season—the Benedicite for Lent and Advent—the Benedictus for Lent, Advent, and the Trinity season—Subhate for festivals; and with regard to the evening service—the Magnificat and Nunc Dimittis for festivals and the Trinity seasons, using the alternate Canticles during Lent and Advent. One great mistake is made in altering the Canticles without any notice to the congregation, hence the value of some such method as I have ventured to suggest.

Bishop Whitaker is to be congratulated. Ex-Senator Sharon left him \$2,000 for his work, and recently two suits at law over legacies have been decided in his favor, each amounting to \$10,000.

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It is reported from Naples that a temple, houses, and vast necropolis, with many thousand articles of domestic use, amphora, bronzes, coins, and at least one important inscription in the dialect of the Samnites have been found near Avellino. The spot is the site of Cluvium, an ancient Samnite town near Meldo.

BAPTISMS. At Christ Church, Albion Mines, N.S., Jas. Gilbert McPherson. At Albion Mines, N.S., on March 12th, Joseph Smith, (privale). At Westville, N.S., on March 18th, Henry Lewis Madden. At Christ Church, Albion Mines, N.S., on March 28th, Sophia Amella Lewis.

DIED. On March 16th, in Christ Churchyard, Albion Mines, N.S., Joseph, infant son of John and Martha Smith.

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MISSION FIELD.

EAST AFRICA.

Bishop Smythies, the successor of Bishop Stearns in the oversight of the Universities' Mission, has visited the grave of Bishop Mackenzie on the Zambesi river. The cross was found standing with the brass plate inscribed: Here lieth Charles Frederic Mackenzie, Missionary Bishop, who died Jan. 31, 1862; a follower of Him Who was anointed to preach redemption to the captives, and to set at liberty them that are bruised. The grave would be soon lost sight of in the thick grass were it not kept constantly clear. Bishop Smythies recommends the fixing of a new station on the island of Dicom, four miles from the continental coast, ruled over by the friendly chief Chitesi. Here a school might be established, to which the chiefs would send their children, and there would be less danger from the jealousy of the chiefs and the raids of the Manguanguara. Sub-stations would be subsequently fixed on the mainland, and the mission steamer could convey missionaries about and procure necessary supplies.

DEATH OF BISHOP HANNINGTON.

Further particulars as to the capture and supposed murder of Bishop Hannington have been received from the Rev. W. Jones, dated Rabui, Feb. 13th. It appears that whilst the Bishop and his party were coasting Lake Nyanza, after a three month's journey, they fell in with a chief who demanded a tribute of ten guns and ten barrels of powder. The Bishop declined to comply with this demand, and sent a much smaller present. He was then induced to visit an adjoining village, was bound with ropes and kept in confinement for eight days, his goods being seized by the natives. On the return of a messenger who had been sent to the "Great Chief," the Bishop's followers, who had until then been unmolested, were disarmed, tied together in pairs and confined in different huts. The same day (Oct. 31st) they were led out to execution, the Bishop was shot, and the men generally speared; four of them escaped in some unaccountable manner, one of whom is a Christian. They all tell a similar story, and the native tribes, in those parts, acknowledge that the white man who went towards the lake is killed.

A SHORT HISTORY OF THE ENGLISH CHURCH.

The English Church of the third century was both pure and independent. It suffered under the Diocletian persecution, and the name of one of its martyrs, St. Alban, has come down to us (284-6 A.D.) Afterwards it became blighted by the false teaching of Arius (300 A.D.), who denied the Godhead of Christ, and subsequently by that of Pelagius (400 A.D.), who denied the doctrine of original sin, and asserted that man could be

saved by his own merits. When England, forty years after the departure of the Romans (about 409 A.D.), was overrun by the Saxons (450-651 A.D.), who were at that time pagan (Sharon Turner History of the Anglo-Saxons, Vol. I., book II., c. 1.) the English Church and its monuments and records were in great part swept away (Bede, Historia Ecclesiastica, book I., c. xiv). There remained, however, sufficient to show that it was quite an independent church, and was untainted by the later corruption of Rome (compare Gildas Historia, 26; Bohn's ed., p. 313). During the period comprised between 409 A.D. and 449 A.D., the clergy largely guided the nation, and Gibbon thinks there were as many as thirty or forty Bishops (Decline and Fall; ch. xxxi., vol. iv., p. 134, ed. of 1854).

The year 597 A.D. marks an important epoch in the history of the Church of England. The arrival of Augustine, an agent of the Pope of Rome, then took place; but it is a gross distortion of the facts to allege that England then received Christianity for the first time, and owes gratitude to Rome accordingly. On the contrary, Augustine, on his arrival, found British Bishop's here, who, though they received him in a fraternal spirit, studiously refused to put themselves under either him or his master. The following is recorded as the answer of the Abbot of Bangor to Augustine: "We are all and every one of us obedient and subject unto the Church of God, and to the Pope of Rome, and to every godly Christian, to love every one in his degree in perfect charity, and to help every one of them by word and deed to be the children of God, and other obedience than this I do not know due unto him whom you call the Pope. * * * Besides, we are under the government of the Bishop of Coerleon-upon-Uske, who is to oversee, under God, for us, to cause us to keep the way spiritual (see Brogden, Catholic Safeguard, vol. I., pp. 374-5).—Extracted from Squire Anty and Son's Blue Book, Bradford, 1885.

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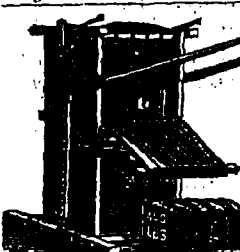
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Temperance Column.

At a public meeting of the Church of England Temperance Society, presided over by the Bishop of Peterborough, his Lordship said that he was not a Total Abstainer, and no doubt a great many of them were. It was a fact that he was not, and he confessed it. He was going to make another confession, which was that he was greatly afraid that he was never likely to be a Total Abstainer. He had never felt the craving for strong drink. A great many persons assured him every man who was not a Total Abstainer must feel a craving for drink some time or other. It had not come to him yet, if they believed him, but he knew a great many worthy people in England thought it had come to him long ago, and that they shrewdly suspected they knew the reason why he was not a Total Abstainer. He was honestly a temperate man, and had been so all his life. He endeavored to apply to the questions of Total Abstinence and Temperance the rules of the Bible. That Society was a religious Society, and their Church professed and desired to teach the Christian religion. He turned to his Bible—and here he knew he was on delicate ground—and in that Book he found no positive command that every Christian man should be a Total Abstainer. He, however, did find a positive and clear command that every Christian man should be temperate in all things. He could not say that to partake in moderation of fermented liquor was a sin; not even to win the good-will of anyone there could he say that. Therefore he could not say he held Total Abstinence to be binding upon every man as a duty. If he did he should not be upon that platform, as the Church of England did not hold that. Turning over another leaf, he found that charity and self-denial were duties binding upon all men. Therefore he fully admitted that if their Total Abstinence friends believed by example, self-denial, and Total Abstinence, they were doing that which best helped their fellow-men, and best led them into the ways of Temperance, then he honored and respected their self-denial and charity. He held, in other words, that Temperance was a duty for all men, and that Total Abstinence might become a duty for a great many men. And he held if it could be clearly shown to him that there was no principle to be maintained by Temperance as distinguished from Total Abstinence, no principle of Christian liberty, of self-restraint in the presence of temptation, which temperate parties thought they were maintaining and exhibiting as an example to others; if there were no other way of promoting Temperance than by everyone becoming Total Abstainers, then it would be their Christian duty to show their self-denial and to adopt the counsel of perfectness and become Total Abstainers. He had never said a word against Total Abstainers, but they had said a great many hard words against him.

Scientific Truth.

REGARDING THE FUNCTIONS OF AN IMPORTANT ORGAN.

Of Which the Public Knows but Little, Worthy Careful Consideration.

To the Editor of the Scientific American:

Will you permit us to make known to the public the facts we have learned during the past eight years, concerning disorders of the human Kidneys and the organs which diseased Kidneys so easily break down? You are conducting a Scientific paper, and are unprejudiced except in favor of Truth. It is needless to say, no medical journal of "Code" standing would admit these facts, for very obvious reasons.

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That we may emphasize and clearly explain the relation the kidneys sustain to the general health and how much is dependent upon them, we propose, metaphorically speaking, to take one from the human body, place in the wash-bowl before us, and examine it for the public benefit.

You will imagine that we have before us a body shaped like a bean, smooth and glistening, about four inches in length, two in width, and one in thickness. It ordinarily weighs in the adult male, about five ounces, but is somewhat lighter in the female. A small organ? you say. But understand, the body of the average size man contains about ten quarts of blood, of which every drop passes through these filters or sewers, as they may be called, many times a day, as often as through the heart, making a complete revolution in three minutes. From the blood they separate the waste material, working away steadily, night and day, sleeping or waking, tireless as the heart itself, and fully of as much vital importance; removing impurities from 65 gallons of blood each hour, or about 49 barrels each day, or 9,125 hogsheads a year! What a wonder that the kidneys can last any length of time under this prodigious strain, treated and neglected as they are!

We slice this delicate organ open lengthwise with our knife, and will roughly describe its interior.

We find it to be of a reddish-brown color, soft and easily torn; filled with hundreds of little tubes, short and thread-like, starting from the arteries, ending in a little tuft about midway, from the outside opening into a cavity of considerable size, which is called the pelvis or, roughly speaking, a sac, which is for the purpose of holding the water to further undergo purification before it passes down from here into the ureters, and so on to the outside of the body. These little tubes are the filters which do their work automatically, and right here is where the disease of the kidneys first begins.

Doing the vast amount of work which they are obliged to, from the slightest irregularity in our habits, from cold, from high living, from stimulants or a thousand and one

other causes which occur every day, they become somewhat weakened in their nerve force.

What is the result? Congestion or stoppage of the current of blood in the small blood vessels surrounding them; which become blocked; these delicate membranes are irritated; inflammation is set up, then pus is formed, which collects in the pelvis or sac; the tubes are at first partially, and soon are totally, unable to do their work. The pelvic sac goes on distending with this corruption, pressing upon the blood vessels. All this time, remember, the blood, which is entering the kidneys to be filtered, is passing through this terrible disgusting pus, for it cannot take any other route!

Stop and think of it for a moment. Do you realize the importance, nay the vital necessity, of having the kidneys in order? Can you expect when they are diseased or obstructed, no matter how little, that you can have pure blood and escape disease? It would be just as reasonable to expect, if a pest-house were set across Broadway and countless thousands were compelled to go through its pestilential doors, an escape from contagion and disease, as for one to expect the blood to escape pollution when constantly running through a diseased kidney.

Now, what is the result? Why, that the blood takes up and deposits this poison as it sweeps along into every organ, into every inch of muscle, tissue, flesh and bone, from your head to your feet. And whenever, from hereditary influence or otherwise, some part of the body is weaker than another, a countless train of diseases is established, such as consumption, in weak lungs, dyspepsia, where there is a delicate stomach; nervousness, insanity, paralysis or heart disease in those who have weak nerves.

The heart must soon feel the effects of the poison, as it requires pure blood to keep it in right action. It increases its stroke in number and force to compensate for the natural stimulus wanting, in its endeavor to crowd the impure blood through this obstruction, causing pain, palpitation, or an out-of-breath feeling. Unnatural as this forced labor is, the heart must soon falter, becoming weaker and weaker until one day it suddenly stops, and death from apparent "heart disease" is the verdict!

But the medical profession, learned and dignified, call these diseases by high-sounding names, treat them alone, and patients die, for the articles are carrying slow death to the affected part, constantly adding fuel brought from these suppurating, pus-laden kidneys which here in our wash-bowl are very putrefaction itself, and which should have been cured first.

But this is not all the kidneys have to do; for you must remember that each adult takes about seven pounds of nourishment every twenty-four hours to supply the waste of the body which is constantly going on, a waste equal to the quantity taken. This, too, the kidneys have to separate from the blood with all other decomposing matter.

But you say, "my kidneys are all right. I have no pain in the back." Mistaken man! People die of kidney disease of so bad a character that the organs are rotten, and yet they have never there, had a pain nor an ache!

Why? Because the disease begins, as we have shown, in the interior of the kidney, where there are few nerves of feeling to convey the sensation of pain. Why this is so we may never know.

When you consider their great work, the delicacy of their structure, the ease with which they are deranged, can you wonder at the ill-health of our men and women! Health and long life cannot be expected when so vital an organ is impaired. No wonder some writers say we are degenerating. Don't you see the great, the extreme importance of keeping this machinery in working order? Could the finest engine do even a fractional part of this work, without attention from the engineer? Don't you see how dangerous this hidden disease is? It is lurking about us constantly, without giving any indication of its presence.

The most skillful physicians cannot detect it at times, for the kidneys themselves cannot be examined by any means which we have at our command. Even an analysis of the water, chemically and microscopically, reveals nothing definite in many cases, even when the kidneys are fairly broken down.

Then look out for them, as disease, no matter where situated, to 93 per cent., as shown by after-death examinations, has its origin in the breaking down of these secreting-tubes in the interior of the kidney.

As you value health, as you desire long life free from sickness and suffering, give these organs some attention. Keep them in good condition and thus prevent (as is easily done) all disease.

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NEWS AND NOTES.

Catarrh—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrh. Out of 200 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple, and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—Montreal Star.

Faith, though weak, is still faith; a glimmering taper, if not a glowing torch; but the taper may give light as truly as the torch, though not so brightly.

It seems to be pretty well understood that children must be sick at times, we would say to all anxious mothers that Nestle's Milk Food is an excellent preventative of cholera infantum, and all such complaints so common to children.

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